

TO: ALL PROCESSEANS
2 September 1974
FROM: ROBERT DE GRIMSTON

Brethren, As it is,

This is a letter about Process teachings. What are they? Why are they important? What's their purpose? How should we relate to them for the maximum possible benefit? And so on.

First of all, a point which I've already made, but is worth repeating. Process teachings are knowledge and wisdom, not morality. They are something from which we may benefit, rather than something to which we must subject ourselves.

If you own a boat, one of your first priorities is to learn everything you can about that boat; how it works, why it works, what its capabilities are, what its limitations are, what it needs in order to perform optimumly, how to look after it, what to avoid doing to it, and how you can gain the greatest satisfaction from owning it. Secondly, you need to learn all about the water in which you're planning to sail your boat; whether it's the sea, or a river, or a lake, or all three. You need to know as much as possible about winds, tides, weather, currents, landmarks, and a host of other things. None of this is a moral responsibility. It's simply the best means - the only means - of deriving real satisfaction from owning a boat.

Well, you, in a sense, are your own boat, and the world in which you live, and the universe in which you exist, are the water. And Process teachings are there to tell you all about you, the world, and the universe. So that you may derive the greatest possible real satisfaction from being who and what you are.

For this purpose the teachings are divided into two distinct halves. First - because it must be tackled first - the 'human game'. Second - because it reaches beyond the human psyche - the 'Universal Game'.

The first is a part of the second. The human game is part of the Universal Game - and for us, a vital part, because we're human beings as well as Universal Beings; we live in the human world as well as the superhuman Universe. And knowledge of that lesser game comes first, because we must understand the nature of our boat and our local waters, before we can begin to understand the winds, the tides, and the currents of the ocean.

So Process teachings tell us what we need to know about the workings of the human mind, which tells us - if we're willing to relate it - about ourselves and one another in immediate human terms; why we are as we

are, why we feel as we feel, and why we behave as we behave, from a purely psychological standpoint.

The Logics, which make up the first section to be tackled, lay the groundwork for this aspect of the teachings. (There's more to come later, but this is the beginning.) They contain nothing beyond the human plane, nothing about influences or forces beyond the mind itself. Because at that point in our learning nothing else is of immediate relevance.

And the key to the human game is laid out right at the beginning, in Logic One. RESPONSIBILITY. And responsibility is CHOICE. To understand the human game, and our own part within it, we must understand the concept of 'choice'. Because choice, personal choice, is something we have to live with every day of our lives.

But when the groundwork of the human game has been laid, when we understand, even in the barest outline, the way our human psyches work, and the nature of the choice with which we have to live, on a human level, then it's time for a wider view.

So the next two stages concern the Universal Game. To begin with it's only a glimpse, and still from a purely human stand point. Also - inevitably from that standpoint of choice and responsibility - it's only one side of the Universal Game; the sinister side, the apocalyptic side, the side which envisions a distinct and painful separation between heaven and hell, between wisdom and folly, between good and evil, between assets and deficiencies.

These two stages are still IN TIME and immediate, and therefore they only concern the point in the Universal Game at which our own world finds itself NOW. They cover a series of pieces called "THE TIDE OF THE END", a series of dramatic revelations, which place the present state of the human predicament in the overall cycle of the Game itself.

The Tide of the End takes us from a cold analytical dissection of the human psyche, straight into the realms of cosmic consequences, but still presented in a purely human context, and in terms that are starkly familiar to those of us with an even remotely conventional religious background. Death, doom, destruction and damnation.

And there's a purpose to the use of this terminology; there's a reason why The Tide of the End is couched in the emotive rhetoric of Jehovian prophecy. Whatever conventional religion may have become - particularly through its unhappy marriage with pious morality - it still contains the seeds of validity. As "The Valley of the Shadow" (the last piece in The Tide of the End_ states; "Death, Doom, Destruction and Damnation are no myths. They are real.' And stages two and three of the teachings borrow the evocative language of traditional religious revelation to lend impact to the negative side of the Universal Game - which we cannot afford to take lightly - and to pay tribute to all those who have prophesied from the windward side of the mountain.

Such prophets may have stressed only one side of the truth - that was their function - and sometimes they may have clothed even that in a misleading disguise of moral outrage and pious indignation. But the truth was there nonetheless, and the language was appropriate to its dramatic and sometimes frightening content.

So when you've examined the human mind in Logics One to Seven, study The Tide of the End in the spirit with which it's presented. Move on from intellectual analysis to emotional response. Each is as valid as the other as a means of learning.

This stage may be an alarming introduction to the great Universal Game. But that's as it should be. And besides, there's reassurance at the end - the very end of the very last piece; 'The Valley of the Shadow' - a strange place to find reassurance, but that too is in keeping with the nature of the Game, as you'll discover. Only in Death do we find the beginnings of Life.

A brief look at the human game, followed by a brief - and somewhat cataclysmic - experience of the Universal Game. A mere introduction, so far, to Process teachings.

Now, if the Logics haven't drive you away because they require an intricate scrutiny of yourself, and if the Tide of the End hasn't scared you into retirement because it opens a window on the underworld, you're ready for a tour of the Game; a precise and guided tour, which includes the Game itself, its human aspect, and the links between the two.

First of all the God patterns, with which most of you are already familiar. Then you're ready to learn the wisdom of 'Resist not Evil', and the reality of the Universal Law. You're ready to discover the Cycle of Ignorance, the Separation and the Self, to learn what Control and Contact really mean, and what the Garden is. You're ready to be introduced to the New Game and the Game of the Gods, to meet the Adversary and to look beyond the Lie. You're ready to know the truth of Right and Wrong, to begin to understand the relationship between Male and Female, to learn the secrets of Healing, Teaching and Preaching, to find what externalising means, and more besides.

The next eleven stages cover the main body of Process teachings. But without the alternately cold and hot groundwork of the Logics and the Tide, there cannot be a real understanding or appreciate of the BI's.

And remember this also. Process teachings are simply there to be learned and absorbed and related to ourselves and one another. The benefits of great satisfaction aren't obtained by FORCING ourselves to behave in particular ways as a RESULT of what we've learned. That's a relatively worthless activity. They're obtained by absorbing and OWNING what strikes a chord in us, thereby turning information which we have been given into knowledge which we have FELT. When that happens, we change without effort, and the greater satisfaction comes with out demand.

And the secret of that greater satisfaction lies in the establishment of peace; not an image or peace, or a protest of peace, or a demand for peace, but real peace, both inside and outside, within ourselves and with one another. Which means the elimination of conflict, both inner conflict and outer conflict. Which is why the basic purpose of The Process is the reconciliation of opposites, symbolized and represented on an ultimate level by the Unity of Christ and Satan.

The greatest wisdom, because it brings the greatest satisfaction, is to reconcile whatever can be reconciled. And the wisdom of Process

teachings is directed to that end.

Ultimately everything can be reconciled, but now, in time - and remembering that for the human game this is the time of the End - we must learn, not only to reconcile what CAN be reconciled, but also to reconcile OURSELVES to what currently CANNOT be reconciled. Conflict is a reality - paradoxically, lies and illusions* - and part of Process wisdom is to learn to live with conflict without a sense of failure or despair when it cannot immediately be resolved, as well as to resolve it as soon as resolution becomes possible.

(*do exist, even though only as lies and illusions)

But returning to the two aspects of the teachings - the human game and the Universal Game. In a comparison of the two you'll discover the prime Process Paradox.

As I said, the human game is a game of choice. On the other hand - despite the tone of the Tide of the End - the Universal Game is a game of choicelessness (BI 13: "...whatever a creation does or is stems from the nature of its creation").

But how then can we be part of both games? How can we have choice and yet be choiceless?

Well, when we understand and can live with THAT paradox, without a sense of confusion and contradiction, we're already a long way towards our goal of reconciliation.

But first of all both sides of the paradox must be fully understood. The totality of human choice, and the totality of Universal choicelessness. Because when we UNDERSTAND them, we realise how completely they belong together. But that you must discover for yourselves.

Finally, two points about The Process.

One: It's been called a religion. (Perhaps it is. Who knows the REAL meaning of 'religion'?) But the term has now become so closely identified with a combination of moral confinement and pious euphoria, that it's ceased to be a word which describes The Process, whose teachings are directed towards the ELIMINATION of guilt and fear, not their propagation. So use the term by all means if you wish, but with reservation - and awareness.

Two: The Process is all about GOD. But that word also has become so inextricably festooned with constricting and inhibiting connotations of prim, pretentious piety, that I prefer that very neutral term, 'the Game', which no one has yet managed to impregnate with an overdose of righteousness.

The Game is the Great Universal Plan! The Fundamental Structure of Existence! The Source of all Phenomena! The Focal Point of the Cosmos! The Primal Power! The Ultimate! The Absolute! Define it in whatever pompous or erudite terms you like. It's IT! The Great Eye Tee! However, we'll go on calling It 'GOD' as well as the Game, but at the same time we'll do our best to keep it free from the shackles of

sanctification. We may fail, but I think the Game could live with that. It's been through worse.

Bless you all. Enjoy your journey through the maze of Process teachings. It's not all roses, but it's not all thorns either. And the rewards along the way, if you're really willing to absorb and experience and PARTAKE, are very satisfying.

So be it,

(Robert)

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P.S. Process definition:

A loser is one who can win and not feel the gain.

A winner is one who can lose and not feel the loss.

ATTACHMENT TO PS-3

PROCESS TEACHINGS

SYLLABUS AND FORMAT FOR SEMINARS

A - SYLLABUS

INTRODUCTION - BI TWENTY ONE and PS THREE

STAGE ONE- - THE LOGICS

FIRST SEMINAR: LOGIC ONE - PAGES 1 to 14

SECOND SEMINAR: LOGIC ONE - PAGES 15 to 24

THIRD SEMINAR: LOGICS TWO and THREE

FOURTH SEMINAR: LOGICS FOUR and FIVE

FIFTH SEMINAR: LOGIC SIX

SIXTH SEMINAR: LOGIC SEVEN

STAGE TWO - THE TIDE OF THE END (PHASES ONE to THREE)

- FIRST SEMINAR: 'AS IT IS' Sections 1 to 3
- SECOND SEMINAR: 'AS IT IS' Sections 4 to 7
- THIRD SEMINAR: 'FREEDOM FROM THE MIND' and 'THE TWO POLE UNIVERSE'
- FOURTH SEMINAR: 'THE HIERARCHY', 'THE GAME OF THE GODS' and
'CHRIST CAME',
- FIFTH SEMINAR: 'IF A MAN ASKS' Sections 1 and 2
- SIXTH SEMINAR: 'IF A MAN ASKS' Sections 3 to 5

STAGE THREE - THE TIDE OF THE END (Phases Four to Seven)

- FIRST SEMINAR: 'GOD IS' and 'HUMANITY IS THE DEVIL'
- SECOND SEMINAR: 'AND NOW THE JUDGEMENT' Sections 1 to 4
- THIRD SEMINAR: 'AND NOW THE JUDGEMENT' Sections 5 to 8
- FOURTH SEMINAR: 'A CANDLE IN HELL' Sections 1 to 3
- FIFTH SEMINAR: 'A CANDLE IN HELL' Sections 4 to 7
- SIXTH SEMINAR: 'THE TIDE IS NOW DESTRUCTION' and
'THE VALLEY OF THE SHADOW'

STAGE FOUR - THE GOD PATTERNS

- FIRST SEMINAR: 'WHAT ARE GODS?' and 'WHAT IS GOD?'
- SECOND SEMINAR: 'JEHOVAH and THE JEHOVIAN'
- THIRD SEMINAR: 'LUCIFER and THE LUCIFERIAN'
- FOURTH SEMINAR: 'SATAN and THE SATANIST'
- FIFTH SEMINAR: 'CHRIST'
- SIXTH SEMINAR: GENERAL DISCUSSION OF THE GOD PATTERNS.

STAGE FIVE - THE BI's (1,5,7,8,)

FIRST SEMINAR: BI ONE
SECOND SEMINAR: BI FIVE Sections 1 and 2
THIRD SEMINAR: BI FIVE Sections 3 and 4
FOURTH SEMINAR: BI SEVEN Sections 1 to 3
FIFTH SEMINAR: BI SEVEN Sections 4 and 5
SIXTH SEMINAR: BI EIGHT

STAGE SIX - THE BI's (9,12,13,14,) -

FIRST SEMINAR: BI NINE
SECOND SEMINAR: BI TWELVE Sections 1 to 3
THIRD SEMINAR: BI TWELVE Sections 4 and 5
FOURTH SEMINAR: BI THIRTEEN
FIFTH SEMINAR: BI FOURTEEN Sections 1 and 2
SIXTH SEMINAR: BI FOURTEEN Sections 3 and 4

STAGE SEVEN - THE BI's (16,17)

FIRST SEMINAR: BI SIXTEEN Sections 1 to 9
SECOND SEMINAR: BI SIXTEEN Sections 10 to 13
THIRD SEMINAR: BI SIXTEEN Sections 14 to 16
FOURTH SEMINAR: BI SIXTEEN Sections 17 to 20
FIFTH SEMINAR: BI SEVENTEEN Sections 1 to 3
SIXTH SEMINAR: BI SEVENTEEN Sections 4 to 7

STAGE EIGHT - THE BI's (18,19)

FIRST SEMINAR: BI EIGHTEEN
BI NINETEEN Sections 1 and 2
SECOND SEMINAR: BI NINETEEN Sections 3 to 8
THIRD SEMINAR: BI NINETEEN Sections 9 to 10
FOURTH SEMINAR: BI NINETEEN Sections 11 to 14
FIFTH SEMINAR: BI NINETEEN Sections 15 to 18

SIXTH SEMINAR: BI NINETEEN Sections 19 to 21

STAGE NINE - THE BI's (20,22,23,25,?)

FIRST SEMINAR: BI TWENTY

SECOND SEMINAR: BI's TWENTY TWO and TWENTY THREE

THIRD SEMINAR: BI TWENTY FIVE Sections 1 to 3

FOURTH SEMINAR: BI TWENTY FIVE Sections 4 to 6

FIFTH SEMINAR: BI TWENTY FIVE Sections 7 to 11

SIXTH SEMINAR: CHOICE OF ANY MATERIAL ALREADY COVERED.

STAGE TEN - THE BI's (26,27,28,?)

FIRST SEMINAR: BI TWENTY SIX

SECOND SEMINAR: BI TWENTY SEVEN

THIRD SEMINAR: BI TWENTY EIGHT Sections 1 to 4

FOURTH SEMINAR: BI TWENTY EIGHT Sections 5 to 7

FIFTH SEMINAR: BI TWENTY EIGHT Sections 8 to 12

SIXTH SEMINAR: CHOICE OF ANY MATERIAL ALREADY COVERED.

STAGE ELEVEN - THE BI's (29,30,?)

FIRST SEMINAR: BI TWENTY NINE Sections 1 to 6

SECOND SEMINAR: BI TWENTY NINE Sections 7 to 9

THIRD SEMINAR: BI TWENTY NINE Guidelines

FOURTH SEMINAR: BI TWENTY NINE Education

FIFTH SEMINAR: BI THIRTY

SIXTH SEMINAR: CHOICE OF ANY MATERIAL ALREADY COVERED.

STAGE TWELVE - THE BI's (31)

FIRST SEMINAR: BI THIRTY ONE Sections 1 to 5

SECOND SEMINAR: BI THIRTY ONE Sections 6 to 7

THIRD SEMINAR:	BI THIRTY ONE Sections 8 to 9
FOURTH SEMINAR:	BI THIRTY ONE Sections 10 to 12
FIFTH SEMINAR:	BI THIRTY ONE Section 13
SIXTH SEMINAR:	BI THIRTH ONE Sections 14 to 18

STAGE THIRTEEN - THE BI's (32 and 33)

FIRST SEMINAR:	BI THIRTY TWO Sections 1 to 7
SECOND SEMINAR:	BI THIRTY TWO Sections 8 to 11
THIRD SEMINAR:	BI THIRTY TWO Sections 12 to 17
FOURTH SEMINAR:	BI THIRTY THREE Sections 1 to 4
FIFTX SEMINAR:	BI THIRTY THREE Sections 5 to 8
SIXTH SEMINAR:	BI THIRTY THREE Sections 9 and 10

STAGE FOURTEEN - THE BI's (34,35,36,?,?,?)

FIRST SEMINAR:	BI THIRTY FOUR
SECOND SEMINAR:	BI THIRTY FIVE
THIRD SEMINAR:	BI THIRTY SIX
FOURTH SEMINAR:	CHOICE OF ANY MATERIAL ALREADY COVERED
FIFTH SEMINAR:	CHOICE OF ANY MATERIAL ALREADY COVERED
SIXTH SEMINAR:	CHOICE OF ANY MATERIAL ALREADY COVERED

NOTES ON THE SYLLABUS

1. The Syllabus, as far as it goes at the moment - and no doubt more will be added later - is divided into fourteen 'Stages', each Stage consisting of six 'Seminars'.
2. Processeans are not bound to study Process teachings either in this order or in these Stages. The Syllabus is merely a suggested method of introducing a precise system for learning the material.
3. Those who use the Syllabus are advised to keep their Seminar Groups to a minimum of six members and a maximum of eleven. The ideal number is probably around eight.

4. Applicants for Process Seminars should be given copies of PS 3 (with attachments) and BI 21, (if they don't have them already), to read before attending the Introduction.
5. An Introduction may be held as soon as there are enough applicants (or new applicants) to form one or more Seminar Groups. Then the Seminars can begin no more than one week later.
6. Discuss both PS 3 and BI 21 at the Introduction. And be sure that everyone understands the Syllabus and the Format. Distribute the material for the First Seminar to those who don't already have it (see point 2 of the Format), and stress the importance of prompt and regular attendance, so that EVERYONE may derive the maximum benefit from the Seminars.
7. Also at the Introduction, appoint a controller - or two if you like - for each Seminar Group. The Seminars are not designed as a teaching and learning activity, but as a communal learning activity. EVERYONE is learning, and at the same time helping everyone else to learn. But a controller will be necessary for organising and making decisions on a practical level.
8. Always keep the principles of Process Education (BI 21) in mind. In fact it's worthwhile doing a brief coverage of BI 21 every three or four Stages, to ensure that your Seminars are still running along these lines.
9. Days and times when Seminars are held, I leave to the decision of individual Process Groups. But I advise you to hold them not less than once and not more than twice a week, in order to give both continuity and also time to study and absorb the material.
10. Don't jump Stages in the Syllabus, but at any point - between Stages of course - you may, by general agreement, go back to an earlier, already covered Stage, and go through it again, before going on to the next one in line. Or you may create an intermediate Stage of your own, including material which has been covered but was generally reckoned to merit further discussion. But always keep to six Seminars per stage .
11. BI numbers not included in the Syllabus were originally written in relation to specific in time situations and circumstances (which no longer apply), and had no overall significance that hadn't already been covered in other material. Therefore they were later destroyed.

The only exceptions to this are BI 6 and BI 15. BI 6 is about Matthew Chapter Ten, and is now covered much more completely in the Matthew Commentaries, which will be available in due course. BI 15 is concerned with spiritual parent/child relationships. As not everyone is familiar with these, and it doesn't feel appropriate to reintroduce them formally right now, I haven't included BI 15 in the Syllabus. However, it will be available to those who want to read it. But it's important to remember that it does not necessarily apply to human parent/child relationships.

12. The existing God pattern material is very minimal, and does not by any means cover all the information. 'What are Gods?' and 'What is G0D?' are taken from 'The Process on Love', incidentally). However, there's a manuscript which I completed about nine months

ago and which I'm hoping to have in my possession quite soon, and this could form the basis of something much more comprehensive for the future,

B - FORMAT

1. Each Seminar should be three hours long, with a twenty minute break between two eighty minute halves. (This is a guideline. You may increase or decrease the length according to the attention span of your group. But keep it standard for each Stage).

2. The material to be covered during a particular Seminar is studied by each member of the Seminar Group BEFORE the Seminar takes place.

Most Processeans will eventually have their own personal copies of Process teachings. But if any member of your Seminar Group doesn't have his own copy, then ensure that he receives the material for each Seminar before leaving the previous one. You may organise it so that Group members have all the material to be covered by a particular STAGE before the Stage begins. That's up to you. The important thing is that EVERYONE - however many times he's read it before - studies the RELEVANT material BETWEEN one Seminar and the next.

3. During this period, each member should make brief notes of
a) inclarities in the material, b) questions he wants answered,
c) points he feels are worth emphasising, d) personal examples
(both incidents and general patterns) to illustrate points,
e) relevant expansions, implications or applications of the
material, f) any other useful points. (Don't force the note taking,
It's meant to be a help not a burden!)

4. Before beginning a particular Stage for the first time, two or three Processeans, preferably those most familiar with the teachings, should go through all the material for that Stage, carefully marking the salient points and the points which are usable for the various activities listed in Appendix One. A suggested way of doing this is as follows. Square and letter all the points - particularly those in capital letters - which merit emphasis, or could be used for 'two minute talks', 'explanations', 'implications', or 'mini-group discussions'. Circle and number all the points which could be used for 'personal examples', 'pairs', 'enactments', and 'tasks'. An example of this marking is shown in Appendix Two.

5. Before each Seminar - preferably several days before - controllers of Seminar Groups should go through the marked material to be covered, and decide what activities they will include in relation to the material in general and in relation to the marked points in particular. In this way they can create a format for each Seminar similar to the example in Appendix Three. You'll soon be able to judge how many activities you need for each half of a Seminar. So don't worry if you select too many or too few for the first ones.

6. Begin each Seminar by:

a) taking a Testing Round, asking each person a simple question about the material, to insure that everyone has read it and understood it, and

b) taking a round on inclarities and questions. (See point 3).

7. Inclarities and questions do not necessarily have to be tackled there and then during the initial round. They can be tackled later when you reach the relevant point in the material.

8. Any inclarities which remain inclarities, and questions which remain unanswered, after discussion, should be noted down for forwarding to me. This applies also to any points which emerge which it's generally agreed would be of interest to other Process-eans. (But please make them brief!)

9. If your Seminar Group has carried out a 'task' since the previous Seminar, relating to the previous Seminar's material, take a round on it before going on to the new material (i.e. before 6 a) and b) above).

10. Do a final round at the end of each Seminar, asking a question like: 'What have you learned about yourself during this Seminar?' or 'What have you discovered that you didn't know before?' or 'How have you benefitted?' or 'What have you contributed?' or similar.

11. A general point on rounds. Encourage the members of your Seminar Groups to be brief and to the point. And also encourage them to shut each other up - in the nicest possible way, of course - when they ramble on!

12. If at the end of a Seminar there seems to be still a lot more to discuss on the material, go on nevertheless to the next piece of material, and complete the Stage within the six Semlnars, Either you may repeat the whole Stage later on, or you may create a Stage of your own covering material that you feel merits more discussion than is possible in one Seminar. (See point 10 of the notes on the Syllabus). You may even do a Stage right through again as soon as it's completed, if that's what feels appropriate, before going on to the next Stage.

13. Sometimes, on the other hand, you may have time to spare during a Seminar, if, for example, the material to be covered is short. Use any additional time to cover points of general interest, or go over material already covered.

14. Whatever happens, don't race through Process teachings. They're there to be enjoyed and savoured as well as intricately dissected. You'll get indigestion if you try to consume them too quickly!

15. The object of a Seminar is to make the material as real and meaningful as possible to every member of the Group. The most effective way of doing this is by relating to it PERSONALLY. Which is why, in Appendix One, I've set down a series of 'personal' as well as 'impersonal' activities, which can be included in your Seminars and related specifically to any aspect of Process teachings.

16. Finally, remember that each of you gains from a Seminar what he gives to it, not what someone else puts into it. With this type

of format, there's plenty of scope for everyone to contribute and participate. And that includes suggestions and ideas of how to improve or expand the format. Because the object of all of this is to learn the teachings of The Process in the most effective, enjoyable, stimulating, and fulfilling way possible. If that isn't achieved, then the method isn't working, so we must change it, develop it, upend it, reverse it, redesign it, whatever is required.

So if you find Seminars unsatisfying, don't sit back and expect someone else to make them satisfying. Either contribute within the framework that's being used, or suggest ways of improving the framework.

P.S, I shan't be holding my own Seminars from now on - for the time being anyway. Instead, I want Processeans who really want to learn the teachings to hold their own - and that includes down here in New Orleans. But send me your questions, and I'll try to answer them, either directly or in the monthly newsletter. And also, where there are Process Groups keeping The Process alive and moving on a physical level, I'll come and visit as often as I can, again to answer your questions, help, encourage, support, advise - whatever's needed.

APPENDIX ONE

ACTIVITIES FOR SEMINARS

A. PERSONAL

1. Personal Examples.

These can be taken in the form of 'rounds' (each person giving an example in turn) or individually (one or two people only).

Personal examples may be positive (something desirable about oneself), or negative (something undesirable about oneself), or both, one after the other, relating to the same basic concept (e.g., a round of Personal Examples of 'poor contact' followed by a round of Personal Examples of 'good contact').

Other Personal Examples could be: areas of maximum negativity/positivity in relation to a concept (e.g. 'In what area of your life are you least/most responsible?'), incidents of the negative/positive side of a concept (e.g. 'Give a personal example of demand/acceptance/hate/love/fear/awareness/retreat/control /etc.'), examples of changes from negative to positive - or the reverse - in relation to a concept, and so on.

2. PERSONAL REALITIES.

These can be expressed in relation to any Process concept or aspect of Process teachings, and again taken as 'rounds' or

individually. It simply means someone expressing his personal interpretation of and feelings about a concept, and/or how it relates to him and his life.

3. SELF-ASSESSMENTS.

Rounds or individually. A person's assessment of himself in relation to an aspect of Process teachings ('To what extent do you blame/justly/"own" your effects on people/see people as a reflection of yourself/impose your reality/ etc?').

4. OTHER-ASSESSMENTS.

Rounds on how members of a Seminar Group see one another in the same terms as described in 3 above.

5. PAIRS.

In this activity members of a Seminar Group get together in pairs and make contact with one another on specific personal topics. For example, A tells B about a personal experience, problem, idiosyncrasy, reality. This could be something that B draws from A with a specific question, or something that has emerged in a round of Personal Examples, Realities or Self-assessments. B helps A to clarify, become more aware of , understand better, resolve, and/or feel better about the particular point at issue. This is done mainly by questions, but advice, suggestions, opinions, and anything else that feels appropriate, are all permissible. The criterion is simply what helps! Then A does the same for B in relation to something personal to B.

Generally allow a total of ten minutes for this activity - five minutes each way - but use your own judgement.

After each 'pairs' activity, have a round on how each person benefitted from the contact.

6. ENACTMENTS.

These are brief sketches performed by any number of people - two is generally the best - to illustrate aspects of Process teachings. They can either be off-the-cuff, with a few minutes private preparation and rehearsal, or they can be prepared before the Seminar, having been designated at the previous one.

Enactments aren't personal in the same way as the first five activities, in that they will usually be imaginary (though they could be re-enactments of actual situations), but I hesitate to call them IMPersonal, so I'm including them here.

3. IMPERSONAL

1. TWO MINUTE TALKS.

Someone talks to the group for two minutes about a concept or an aspect of Process teachings, with attention on clarity, interest, coherence, accuracy, continuity and relevance. Comments may be taken afterwards from the other members of the Group on the quality of the talk from those points of view.

2. EXPLANATIONS.

Someone explains a point made in the material being covered. No time limit, but with attention on the same points as in Two Minute Talks, and including brevity! Comments may be taken afterwards.

3. IMPLICATIONS.

This means someone expanding on a particular Process concept, and describing the wider, deeper, more practical or more spiritual (etc.) implications of it. For example: "What are the implications for the world as a whole of blame being the detonator of all evil?"

4. MINI-GROUP DISCUSSIONS.

The Seminar Group divides into small groups of three or four and holds a five or ten minute discussion on a particular point in the material being covered.

C. TASKS.

These are activities or projects which members of a Seminar Group are given to carry out between Seminars. They will normally be related to the material just covered, but they may be related to the material being studied for the coming Seminar. I leave the nature of them to your imagination; but they can be practical (doing something), cerebral (assessing or observing something), emotional (enacting something) , or spiritual (opening yourself up to something).

Always take a round on the results of a Task performed, at the beginning of a Seminar. If it relates to previous material, as it usually will, take the round BEFORE the Testing Round on the NEW material.

APPENDIX TWO

MARKING THE MATERIAL

1. Squares and letters for points that merit emphasis, and/or are usable primarily for Impersonal Activities.

2. Circles and numbers for points that are usable primarily for Personal Activities.

NOTE: The squares and circles are purely for your own convenience. Of course any point can be used for any Activity. Use your own

imagination.

Marked points are also usable for the Testing Round.

(SAMPLES FOLLOW)

APPENDIX THREE

SPECIFIC FORMAT

Controllers are advised to make out brief formats for each Seminar, including activities related to particular marked points in the material to be covered.

SAMPLE:

(The Sample was handwritten in the original--it is typed here)

STAGE ONE - THE LOGICS

FIRST SEMINAR: LOGIC ONE Pages 1 to 14.

1. Testing Round A, 1 & 2, D, 3 & 4, F, K, L, 11, M.
2. Inclarities & Questions.
3. Personal Example Round -- 1
4. Personal Example Round -- 2
5. Enactment -- 3
6. Enactment -- 4
7. Two Minute Talk -- F
8. Mini-Groups -- 5 6 G H & I
9. Pairs -- 7 & 8
10. Benefit Round.
11. Self-Assessments -- 10
12. Explanation -- L
13. Personal Example Round -- 11
14. Personal Realities -- M
15. Explanation -- N
16. Other-Assessments -- P
17. Implications -- S
18. Final Round -- 'Tell us one thing you've learned about yourself this evening.'

NOTES: a) This is just one way of making a specific format. If you prefer a different method, use it.

b) The purpose of a specific format is to improve YOUR control of the SEMINAR, not to give the FORMAT control over you! So use it, but don't feel tied to it. It's a guideline, not a fenced compound. But on the other hand, don't make a format and then go out of control as

a result of FAILING to use it.

(End Attachments to PS-3)

Return to [The Post-Separation Letters](#)

Return to [Process Teachings](#)